ISLAMIC MORAL VALUES IN A MOVIE "BILAL: A NEW BREED OF HERO" BASED ON AL-GHAZALI'S PERSPECTIVE

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ABSTRACT

The movie "Bilal: A New Breed of Hero" is one of animation movies which is interesting to analyze, because the special islamic moral can be found in this movie. This study aimed to analyze the Islamic moral values in a movie entitled "Bilal: A New Breed of Hero" by using al-Ghazali's lens. This movie was based on a true story that told a man named Bilal ibn Rabah, the first muezzin. The focus of this study is to find the islamic moral values on that movie. This study used a qualitative approach with library research as the kind of research. The primary source was "Bilal: A New Breed of Hero". The secondary sources were articles, books, and theses related to this research to complete the primary data. In collecting the data, the researcher implemented observation and documentation. The data analysis was based on Al-Ghazali's theory of Islamic moral principal virtues. As a result, the Islamic moral values (moral principle values) according to al-Ghazali that are found in the movie were *al-Hikmah* (wisdom), *as-Syaja'ah* (courage), *al-Iffah* (temperance), and *al-Adl* (justice). Through the islamic moral values found, the readers can learn lessons. They should be applied in daily life. The current research contributes greatly to disseminating moral values, especially from the Islamic perspective.

ABSTRAK

Fim "Bilal: A New Breed of Hero"adalah salah satu film animasi yang menarik untuk dianalisis, karena moral islam khusus bisa cditemukan. Penelitian ini betujuan untuk menganalisis nilai-nilai moral Islam pada film *Bilal: A New Breed of Hero* dengan menggunakan lensa dari al-Ghazali. Film ini dibuat berdasarkan kisah nyata salah seorang sahabat Nabi Muhammad bernama Bilal, muzin pertama. Penelitian ini menggunakan pendekatan kualitatif dengan penelitian pustaka sebagai jenis penelitian. Sumber utama untuk mendapatkan data adalah film "Bilal: A New Breed of Hero". Sedangkan sumber sekundernya adalah artikel, buku, tesis yang terkait dengan penelitian ini untuk melengkapi data primer. Dalam mengumpulkan data, peneliti menerapkan observasi dan dokumentasi. Data yang didapatkan dianalisis berdasarkan teori nilai moral Islam Al-Ghazali. Hasilnya, nilai-nilai moral Islam (nilai-nilai pokok moral) yang terdapat pada film *Bilal: A New Breed of Hero* adalah *al-Hikmah* (kebijaksanaan), *as-Syaja'ah* (keberanian), *al-Iffah* (kesederhanaan), dan *al-Adl* (keadilan). Melalui nilai-nilai moral islam tersebut, para pembaca dapat megambil pelajaran. Maka patut diterapkan di kehidupan sehari-hari.Penelitian ini sangat berkontribusi dalam penyebaran nilai-nilai moral pada film, terutama dari sudut pandang nilai moral Islam.

Introduction

A movie has a story based on phenomena in real life or imagination[1]. It is a part of electronic mass media that is often used as media to explain social life in society. A movie is considered a work of fiction that can stimulate reflection and lead to a better understanding of some aspects of human reality[2]. A movie as a medium of communication presents a representation of social conditions in social life, it has also some functions of communication like a movie is a tool of entertainment, providing information, and propaganda[3]. As entertainment, a movie provides solace to the public through content like a story, beauty, characterization, and soon to console the public. In providing information, a movie explains a problem, so that the public can understand the problem. As propaganda, a movie aims to influence the public in order to accept or decline a message based on the director or producer of the movie.

Some people may be able to capture a message in a movie easily, but not a few have difficulty and even they have a purpose of watching it is only for entertainment. Sometimes, they interpret a movie as it enables them to gain any information and even inspiration. A movie is made by messages inside it like morals, education, and others[4]. The moral messages conveyed in the movie represent reality and it can control personal and compare the morals in society[5]. For example, when the viewers try to get into the storyline of a movie, the viewers often try to find similarities with the characters in the movie and choose the attitudes and actions of the characters. Then, the moral messages in the movie can help the viewers in dealing with various social problems, especially personal problems in life. These messages teach us valuable lessons that will later help us to undergo daily life. Movies are able to bring the viewers carried away in the atmosphere, so often the effects felt not only come while watching but are also sustainable. For the viewers,

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[1] Nopi Royani, "A Semiotic Analysis on Sucker Punch Film" (Thesis, UIN Syarif Hidayatullah, Jakarta, 2014), 11.

[2] Vicky Dianiya, "Representation Of Social Class In Film (Semiotic Analysis of Roland Barthes Film Parasite)," *Profetik: Jurnal Komunikasi* 13, no. 2 (December 31, 2020): 213, https://doi.org/10.14421/pjk.v13i2.1946.

[3] Mukhammad Shodri Rinjani, "Pesan Moral dalam Film Aninasi Bilal: A New Breed of Hero" (Thesis, State Islamic University of Sunan Kalijaga, 2019), 2.

[4] Muhammad Irfan Maulana Hidayat, "Representasi Nilai-Nilai Islam dalam Film Surga yang Tak Dirindukan" (UIN Syarif Hidayatullah Jakarta, 2018), 4.

[5] Anisa Alawiyyah and Sri Hastin Oktavi, "The Analysis Of Moral Values In Dangerous Minds Movie By John N. Smith," *Dialectical Literature and Educational Journal* 4, no. 1 (October 23, 2019): 20, https://doi.org/10.51714/dlejpancasakti.v4i1.6.pp.18-26.

movies can make them laugh, cry, or feel afraid[6]. This proves that the movie has great power in influencing the viewers.

Many ways to analyze the movie in an attempt to get the moral messages inside. One of the messages is about Islamic moral values. Moral refers to human behavior. Morality is the practical activity, and ethics describes the theoretical, systematic, and rational reflection upon that human behavior[7]. Values are the concept that either performs well-being or avoids harm[8]. Islamic moral values have the same definition as moral values. Moral values in Islam aim to determine human activity in a Muslim society, to promote and control their behavior to the benefit of the whole society and its individuals, and to bring for all individuals a good conclusion the other life[9]. Morals are Islamic sharia or a benchmark and a tool to determine the good and bad of a person's nature and behavior based on the Qur'an and al-Hadith.[10] Al-Ghazali classifies 4 principles of Islamic moral values as a basis of all aspects, *al-Hikmah* (Wisdom), *as-Syaja'ah* (Bravery), *al-Iffah* (Temperance), and *al-Adl* (Justice)[11].

One of the movies which is worthy to explore its Islamic moral values is "Bilal: A New Breed of Hero". It is an animation and adventure 3D movie produced by Barojoun Entertainment located in Dubay, United Arab Emirates, and released in 2016. In Indonesia, however, this movie was released on May 15th, 2019[12]. The director of the movie is Ayman Jamal and Khurram H. Alavi. They spent 30 million dollars for the movie. The movie has been created for 8 years by 250 animators[13] and was regarded as the first movie which has a long duration in United Arab Emirates. Moreover, this movie was also best-selling at the box office and was viewed 15. 975

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[6]Puput Sumarni, "Submitted as a Partial Fulfillment of the Requirements for S1- Degree," n.d., 5.

[7]Chowdhury, Mohammad, "Emphasizing Morlas, Values, Ethics, and Character Education in Science Education and Science Teaching", *The Malaysian Online Journal of Educational Science, 4* No.2 (2016): 1.

[8]Yurizaldy Rizki Firdani, *An Analysis of Moral Value in Children of Heaven Movie* (Raden Intan State Islamic University, 2021), 3.

[9] Nuriman Nuriman and Fauzan Fauzan, "The Influence of Islamic Moral Values on the Students' Behavior in Aceh," *Dinamika Ilmu* 17, no. 2 (December 31, 2017): 6, https://doi.org/10.21093/di.v17i2.835.

[10] Subahri Subahri, "Aktualisasi Akhlak Dalam Pendidikan," *Islamuna: Jurnal Studi Islam* 2, no. 2 (December 5, 2015): 167, https://doi.org/10.19105/islamuna.v2i2.660.

[11]Khaisar Masrul and Irsan Adrianda, "Film Bilal : A New Breed Of Hero: Analisis Narasi Perspektif Branston & Stafford" 16 (2021): 24.Syamsul Rizal Mz, "Aklak Islami Perspekif Ulama Salaf", *Edukasi Islam Jurnal Pendidikan Islam*, 07, No. 1 (April, 2018): 75, DOI : 10.30868/EI.V7I01.212.

[12] Khaisar Masrul and Irsan Adrianda, "Film Bilal : A New Breed Of Hero: Analisis Narasi Perspektif Branston & Stafford" 16 (2021): 7.

[13]Amiruddin Siahaan and Mahmud Qazzan Zaki Sinaga, "Values Of Islamic Education In Film Bilal: A New Breed Of Hero By Ayman Jamal," n.d., 95.Deden Ramadhan Amiludin, "Analisis Semiotik Makna Kebebasan dalam Islam pada Film Bilal: A New Breed of Hero" (Thesis, State Islamic University of Syarif Hidayatullah Jakarta, 2019), 5.

viewers[14]. This movie also won "The Best Inspiring Movie" at Cannes Film Festival and "The Best Innovative Movie" in Broadcast Pro Middle East Award. This movie is also nominated for "Best Animated Feature" movie in the Asia Pacific Screen Awards (APSA)[15].

A great number of researches are related to this research. Research by Siahaan and Sinaga explained the values of Islamic education in "Bilal: A New Breed of Hero"[16] (Siahaan & Sinaga, 2020). Meanwhile, Mundiri and Makkiyah in their research studied moral education in that movie[17]. Afterward, Fabru investigated the educational value of Bilal's movie[18]. Thus, most research done by researchers above examined educational moral values. In spite of many studies examined about moral values, the basic difference from previous studies is in line with the theory or perspective used to analyze.

Therefore, the researchers were interested to do research about *Bilal: A New Breed of Hero* movie based on Islamic moral values. The Islamic moral values were analyzed from Abu Hamid al-Ghazali's perspective who is popular as al-Ghazali[19]. He was born in the city of Thūs, which was included in the Khurasan region in 450 H/1058 AD[20]. Moreover, he is a figure who was considered to be a school of Sufism moral education[21]. In Islam, a moral is good principles and values based on Islamic sources[22]. Alternatively, it is the balance of the four self-powers like keeping respectability, bravery, wisdom, and justice[23]. The movie is very appropriate if it is analyzed by using al-Ghazali's perspective above. Based on the rationales mentioned above, this

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[14] Azka Rokhami, "Nilai-Nilai Pendidikan Islam dalalm Film Bilal: A New Breed of Hero Karya ayman Jamal" (Thesis, Muhammmadiyah University of Magelang, 2019), 6.

[15] Deden Ramadhan Amiludin, "Analisis Semiotik Makna Kebebasan", 6.

[16] Amiruddin Siahaan and Mahmud Qazzan Zaki Sinaga, "Values Of Islamic Education In Film Bilal: A New Breed Of Hero By Ayman Jamal," n.d., 95.

[17] Musdalifatul Makkiyah and Akmal Mundiri, "Konstruksi Pendidikan Moral Dalam Film Bilal Bin Rabah A New Breed Of Hero Karya Ayman Jamal," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 1 (May 29, 2019): 31, https://doi.org/10.24042/atjpi.v10i1.3783.

[18] Yunita Audina Fabru, *An Analysis of Educational Value in "Bilal: A New Breed of Hero" Movie* (Thesis, Raden Intan State Islamic University, 2021), 1.

[19] Muhamad Arif, "Adab Pergaulan Dalam Perspektif Al-Ghazâlî: Studi Kitab Bidâyat al-Hidâyah," *Islamuna: Jurnal Studi Islam* 6, no. 1 (June 20, 2019): 68, https://doi.org/10.19105/islamuna.v6i1.2246.

[20] Ainol Yaqin, "Integrasi Ilmu Agama Dan Sains (Kajian atas Pemikiran al-Ghazālī)," *Islamuna: Jurnal Studi Islam* 3, no. 1 (July 1, 2016): 41, https://doi.org/10.19105/islamuna.v3i1.946.

[21] Benny Prasetiya, "The Critical Analysis Of Moral Education In The Perspective Of Al-Ghazali, Kohlberg And Thomas Lichona," *Zawiyah: Jurnal Pemikiran Islam* 6, no. 1 (August 31, 2020): 4, https://doi.org/10.31332/zjpi.v6i1.1543.

[22] Al-Hasan Al-Aidaros, Faridahwati Mohd. Shamsudin, and Kamil Md. Idris, "Ethics and Ethical Theories from an Islamic Perspective," *International Journal of Islamic Thought* 4, no. 1 (December 1, 2013): 7, https://doi.org/10.24035/ijit.04.2013.001.

[23] Hassan al-Wamreh, Mohammed, "Al-Imam al-Ghazali's View of Moral Education: Its Purposes and Pillars", *US-China Education Review*, 6 No.5 (2016): 6.

study aimed to find the Islamic moral values in the movie Bilal a New Breed of Hero based on al-Ghazali's moral virtues theory.

The researchers used a descriptive qualitative approach since this research was mainly focused on analyzing a movie, especially Islamic moral values in a movie entitled "Bilal: A New Breed of Hero". The data source consisted of two sources, they were primary and secondary data. The primary source of the data was "Bilal: A New Breed of Hero" movie while the secondary sources were journals, articles, books, and theses related to the current research.

In collecting the data, the researchers implemented observation and documentation. The researchers made observations by watching "Bilal: A New Breed of Hero" movie for several times. Regarding the documentation, the researchers took pictures (screenshots) of all scenes of the movie. Familiarizing and organizing, coding and reducing, as well as interpreting and representing were used to analyze the data. In familiarizing and organizing, the researchers made familiarization and organization of the data by watching the movie many times while completing the data source. Coding and reducing were accomplished by rereading all the data and sorting them into words, phrases, subject's ways of thinking, behavior patterns, and event that seemed to appear in a regular way became the most common approach. After all the data was coded, the researchers reduced it. For interpreting and representing, the researchers provided the data in the form of pictures (dialogue) obtained from the data of a movie. The researchers analyzed the movie entitled "Bilal: A New Breed of Hero" by using al-Ghazali's theory of Islamic moral values.

Results

The researchers present the data from the script of Bilal: A New Breed of Hero. The data categorized was based on al-Ghazali's theory of moral virtues. Al-Ghazali in his theory about morals divided the principles of moral virtue into some categories. The principle or basis of moral virtue is basically many types, but Al-Ghazali classifies the type with four principles that are considered as a basis that can cover all aspects, namely *Al-Hikmah* (wisdom), *as-Syajaah* (courage/ bravery), *al-Iffah* (temperance), and *al-Adl* (justice). If these four foundations can be raised, then a good moral will be born from all its layers.

The finding revealed that many moral values have been found and later classified based on the four elements of morals above. In line with *al-Hikmah* or wisdom, the data is presented in Table 1.

Table 1. The Data Related to the *Al-Hikmah*

No	Timestamp	Conversation
1.	00.18.00-00.18.28	Bilal : "No up, sir." Umayyah : "We will never forget that" Safwan : "Whatever you do, teacher gives birth to a master and the player gives birth to a slave."
2.	00.32.19-00.33.20	Abu Bakar : "Do you reduce fear?" Bilal : Sir, what do you know about fear? Abu Bakar : "I have seen it a lot in the eyes of human beings. Enough to understand how much turns into slaves a woman who fears to give birth to a girl so she made a sacrifice and begged idols to have a boy who is a gati man who fears poverty so he shares a little money of his money with the gods and promises more if they help him stay rich an old man afraid of death! That's why the priest pushes to save him. The sanctuary among these gods is the gods of greed and injustice in the hope that all their problems will disappear"
3.	00.47.55-00.48.30	Bilal : "I apologize to you but...No one treated me nicely, and I still can't understand why. Why would someone with your place want to help a slave like me? Do you expect me to do something in return?" Abu Bakar : "Listen Bilal, the messenger of Allah guided me when I lost because he is a great and noble shepherd spreading Islam and the message of equality, I chose to do the same thing he did, and follow his path, and who knows, Bilal, maybe one day, you'll be inspired by the hearts of a lot, too."
4.	01.12.40-01.13.18	Abu Bakar : Never attack when you get angry, we will guess it, Bilal, do not lose hope, a strong man who can control his anger and whoever loses when revenge can be obtained will witness glory" Bilal : "I promise I'll do my best" Abu Bakar : "The real power in the mind is not in the weapon and this is hamza's secret one day Bilal, you will discover your secret"

Regarding the value of *as-syaja'ah*, the researchers present the data in Table 2.

Table 2. The Data Related to the *As-Syaja'ah*

No	Timestamp	Conversation
1.	00.05.40-00.06.00	Ghufaira: "same dream? take this. I saved it for you" Bilal : "There is a missing part" Ghufaira: "They're still protecting" Bilal : "Thank you, wonderful sister" Ghufaira: "You are welcome, my dear brother"
2.	00.12.31-00.12.56	Bilal : "No!" His friend : "Safwan, it looks like you hit your deer in the tail" Bilal : "Never hurt her again!" Safwan : "How dare you drive me? Give this rat a lesson' Ghufaira : "please forgive him Mrs Safwan"

3.	00.17.04-00.17.57	Umayyah : "Anog! Take the idols to my store on the hollow, or forget the deal. Bilal, pick it up? I told you to receive it. Who's this apple for? Answer!" Bilal : "It's yours, sir, it's yours"
4.	00.21.01-00.22.30	Bilal : "I want to become a great warrior!" His mother : "And that's what you're going to be a great warrior with a beautiful voice." Bilal : "I want to ride a big horse and I will fight enemies and protect you and Ghufaira" His mother: "This is noble of you, Bilal, but remembering the sword and the horse does not make you a great man"
5.	00.23.26-00.23.45	Ghufaira : "Bilal, look what you found. I know you didn't mean to lose it! you can still present it. As a sacrifice. I heard the priest say, "Grace comes from little gifts." Bilal : "I don't need it. I'm a slave! And no God in the market can. That changes well" Ghufaira : "I'll keep it, and you won't spend it."
6.	00.31.20-00.31.26	Abu Bakar : "You would rather lose what you have than cause a loss to the gods?" Bilal : "I wanted the boy to avoid being beaten"
7.	00.33.23-00.33.46	Abu Bakar : "Son. No one was born a slave" Bilal : "I was free a long time ago, the demons invaded my village, destroyed my house, took me and took my sister"
8.	00.34.36-00.34.48	Abu Bakar : "Bilal! I saw a bone in the hand that saved the boy today and remember ... Great ones are the ones who want to choose their own destiny" Bilal : "Well done, sir"
9.	00.35.47-00.36.22	Bilal : "My respectable master?! Mr Safwan Mr. Safwan, your father needs you." Safwan : "How long should I remind you? Kneeling when you were in front of me, slave, kneeling! A few were born to lead and others to serve" His friend: "This situation doesn't suit you, brother"
10.	00.45.08-00.45.54	Hamza came to the well. Hamza : "discipline of..? A coward calling yourselves men? You are a disgrace to Mecca and your ancestors. And I know that ... I just see a welcome through human action. I revealed your brutality today. I have the truth of your belief so fight me ... Or get out of my eyes" Abu Bakar: "Hamza, you got here in time, my friend" Hamza : "Abu Bakar, I haven't been able to do that in a while" Abu Bakar: "Come, we have a lot to discuss"
11.	00.52.18-00.53.27	Umayyah: "Safwan accused you of treason, I said talk, slave, give my permission to talk." Bilal : "We were... I was born all... We breathe the same air, we bleed the same blood and we will die...and we are buried under the same ground I think..... I'm a free man like yourself" Person : Equals.. Free I hate two words slave sleeps well yesterday equals..free.. Huh? People Everybody. Look"
12.	00.59.12-00.59.49	Bilal : "I got free from my series" Umayyah : "That's weird! Because I see them or your invisible God makes things invisible!" Bilal : "I'm talking about chains that ... Inside me" Umayyah : "Don't talk about puzzles. I could kill you now" Bilal : "I don't care what you're going to do with me and there's nothing you can offer me"
13.	01.00.29-01.01.53	Bilal : "So, kill me" Umayyah : "I'm not going to try to kill you, but still, you might die"

		Priests : "tell me, slave, who prays. Is he stronger than me? is he stronger than our gods? because of their power and my power can be given to kill you. That's it.. God, do you want him to save you? Accept and I'll ask him to forgive your transgressions"
14.	01.01.54-01.03.03	Abu Bakar : "I offered a fair price for him so fair so why did he bring him here? I'm warning you. If one drop of his blood dropped the deal is out of Umayyah : "we will see" Priest : "This slave is accused of terrible crimes that stood in his master's face, and we will punish him" Ghufaira : "No! No! No! He's going to die"
15.	01.16.38-01.17.24	Person : "This old man brought news from Mecca" Old Man : "Persecution! It gets worse every day. I'm afraid the rest will soon lose their lives" Person : "A message for you from Ibn Umayyah, Bilal"
16.	01.20.45-01.21.55	Bilal : "Ghufaira!" Umayyah: "Keep going! Time to meet your God!"
17.	01.26.37-01.26.56	Hamza : "Hold your land men, steady!" Umayyah : "Send the top three first we crush their spirits and then finish their dead one by one" Hamza : "No matter how much intuition you don't come to catch you"
18	01.35.01-01.35.38	Umayyah : "Aaron show me what you have? Is that how you treat your master? Let it be today" Bilal : "Don't take it. Umayyah!" Umayyah : "It's time for you to join you sister"

The third moral principal virtue is *Al-Iffah*. There are 12 data that are related to this virtue as presented in Table 3.

Table 3. The Data Related to the Al-Iffah

No	Timestamp	Conversation
1.	00.04.23-00.04.46	Bilal : "Mom, who are these? My mother!" Mother : "Take care of your sister Bilal!" Bilal : "No!!!!!!!"
2.	00.07.32-00.08.05	Trader : "Idols for sale! Idols for sale! In different colors and forms fulfill your idols desires for fame! Idols for the power of idols for fertility! Idols for beauty are very clear that you don't need an idol for the idol beauty you need. Thank you. But, for fertility, you want to have a son, don't you? You're going to have triplets."
3.	00.14.22-00.14.28	Bilal : "Did he hurt you? I have to come to protect you. I'm not going to let anyone hurt you again"
4.	00.27.59-00.28.08	Sa'ad : "You fly over that horse again" Bilal : "I didn't get bored it's only the third time this day!"
5.	00.30.43-00.31.13	Kid : "Please, give me some money? I'd like some food or money. Around! Please. Give me money? Please, I don't have food?" Bilal : "We shouldn't do that" Kid : "But I'm hungry" Bilal : "Here, take this" Kid : "You're so cute"
6.	00.37.04-00.37.11	His friend : "Ma'am. I'm a first-class squeaky, gentle, skilled blacksmith, no feats" Bilal : "Yes, funny man" Ghufaira : "Where have you been? it's time to celebrate they'll whip you if you're late"
7.	01.04.34-01.05.53	Abu Bakar : "I will double the offer!" Umayyah : "I see that you have lost your trading skills. It's yours. He left a dead rock" Abu Bakar : "I was determined to pay everything that was offensive to him" Umayyah : "for the slave..?" AbuBakar : "No! But for a brother"

		Umayyah : "Don't tell me Islam is a religion that makes slaves and masters be brothers" Abu Bakar : "Yes, brothers" Ghufaira : "Bilal?" Abu Bakar : "His sister! I'll pay the same price for her?" Umayyah : "You are asking the wrong person to give him a gift from Safwan Safwan : I will not sell it... Even by insulting all your business. Take it!
8.	01.06.16-01.06.38	Bilal : "I will always be grateful to you for saving my life" Someone : "The person who gave life to one person will also be as life gave to all people person: how do you feel like walking on Mecca Street. Free and liberal"
9.	01.08.11-01.09.00	Bilal : "Can you teach how to fight?" Hamza : "Why? Do you think if you know how to fight the result will be in your favor or you can have anything. You want a sword? remember.. I can teach you how to use it, but you'll decide when and where? Violence never solves problem" Bilal : "When are we going to start?" Hamza : "Once you put the sword in place and take this branch you can. Okay, let's start the fight"
10.	01.13.56-01.14.34	Person : "Welcome to all of you" Other persons : "It's Bilal" Bilal : "Wait, where are we going?"
11.	01.14.51-01.16.25	His mother : "Bilal! Where are you taking me?" Bilal : "Mother! See how I build a house" Abu Bakar : "The messenger of Allah is asking you to call them to pray, Sayed Bilal" Bilal : "From here ... We invite them to pray" His mother : "Show me ... Show me how your voice will inspire how you will be brought to justice...And equality" ("Allahu Akbar, Allahu Akbar")
12.	01.45.17-01.46.40	Allahu Akbar, Allahu Akbar Asyhadu Alla Ilaaha Illallah Asyhadu Alla Ilaaha Illallah Asyhadu Anna Muhammadan Rasulullah Asyhadu Anna Muhammadan Rasulullah

The fourth moral principal virtue is Al-Adl. The data related to this virtue appear in table 4.

Table 4. The Data Related to the Al-Adl

No	Timestamp	Conversation	
1.	00.28.48-00.29.03	Sa'ad	: "Tell me Bilal. Why don't you ride the horse and leave? Cross the hills and move on to everything they lead you to."
		Bilal	: "To find my palace for example? If you have intuition that and probably find it, I'll be waiter, good at it by Apple Hunter."

Discussion

Moral values in Islam aim to determine human activity in Muslim society to promote and control their behavior. It leads to the benefit of the whole society and its individuals, and to bring all individuals a good conclusion in other life.[24] It can be said that morality is to repair human behavior to be good behavior. Prophet Muhammad (p.b.u.h) is sent to this world to perfect the morals of humans. It is explained in the hadith meant "*I have been sent only for the purpose of perfecting good morals*". It means that the Messenger of Allah wants to make human behavior to be perfect.

Al-Ghazali, in his theory about morality, divided the principles of moral virtue into some categories. Basically, there are many types of principles or bases of moral virtue. Al-Ghazali,

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[24] Nuriman and Fauzan, "The Influence of Islamic Moral Values on the Students' Behavior in Aceh", *Dinamika Ilmu*, 17, No. 2 (2017): 278, http://dx.doi.org/10.21039/di.v17i2.835.

however, classified this into four principles that are considered as a basis that can cover all aspects. According to him, Imam al-Ghazali has an element of standardization about good morals if these four elements are balanced then both morals are good, namely: a. *Al-Hikmah* (Wisdom). b. *as-Syaja''ah* (Courage/Bravery). c. *al-Iffah* (Temperance). d. *al-Adl* (Justice). If these four foundations can be raised, then a good moral will be born from all its layers. In this case, the researcher found 36 data which will be classified based on four elements of moral above. The researcher will explain the result or finding above related to the Islamic moral values precisely.

1. *Al-Hikmah* (Wisdom)

According to al-Ghazali, wisdom is the knowledge of Allah, whoever does not know Allah but knows everything is not wise.[25] It can be said that Allah is the center of wisdom, the people must know Allah in order to be able to say as wise people. Al-Ghazali argues that wisdom is a state of the soul that can be used to regulate anger, control the lust of the shahwat, and encourage it according to the will of wisdom. While the use and control can be regulated also in accordance with the will of wisdom.[26] In other words, wisdom is the condition of the soul that understands right from wrong in all endeavors. It is the capability of someone to use their mind, and mediation is done correctly to get the knowledge that makes sense and is implemented in everyday behavior. Regarding the explanation above, the researcher classifies the data included into *al-Hikmah* or wisdom into four data.

Those four data were chosen by the researcher because they consist of the characteristics of *al-Hikmah*. The characteristics are to regulate and control the lust and anger because those can make the people understand what is the right and wrong behavior to do. The characteristics of *al-Hikmah* in this movie are managing and controlling anger as well as having and using a good mind. Those are quite important to implement in human life because those are not only good for one human, but also other humans can be influenced by that good action.

2. *As-Syaja'ah* (Bravery or Courage)

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[25] Taylan Budur, "The Impact of al-Ghazali's Virtues on Organizational Commitment and Performance: A Case Study at Private Education Institution in Kurdistan Region of Iraq", ICABEP, t.v, t.no (t.b, 2018): 199, DOI: 10.2398/icabep2018p21.

[26] Syamsul Rizal Mz, "Akhlak Islami", 75.

Al-Ghazali defines bravery or courage as the meaning between cowardice and recklessness, it is a virtue when it" is practiced in the right circumstances and in the right way.[27] One of the most important virtues subordinates to courage is "gentleness" because it is related directly to anger which is the basic psychic quality of the irascible faculty, anger is natural disposition, it cannot be completely eradicated as long as man live and, thus, character training aims not at destroying but at controlling and refining it.[28] Morals that are related to the attitude of courage will be able to cause a generous nature, firmness, desire for things that require future self-improvement, curbing lust, suffering, guidance, firm opinion, resisting rudeness, calm and noble heart, lovemaking, and so on. Furthermore, the network has commendable morals.

Based on the result above, the data related to *as-Syaja'ah* is 19 data. The 19 data found by the researcher in each part of the movie. The meaning of *as-Syaja'ah* itself is courage or bravery, this movie is about the struggle of a slave named Bilal to be free from his owner. Thus, many values related to this principle were found because of many occurrences where Bilal and friends must make an effort to against the people who hated them. The values in that movie that could be found were love and affection, unafraid, self-awareness, willingness to the things that required self-upgrading, resolute, holding back anger, firmness, enduring rudeness, and well well-mannered.

3. *Al-Iffah* (Maintaining Self-Respect)

Al-Ghazali lists four virtues, one of them is *al-Iffah* (Maintaining Self-Respect or Temperance). It is the ability to manage individual excels. It is defined as the balance between self-indulgence and insensibility.[29] It is also can be defined as the capability to keep the harmony of the soul.[30] It means people can keep themselves in order to avoid bad behavior. *'Iffah* means educating the power of martyrdom with the education of reason and religion. The morals of *'Iffah* will give rise to noble attributes such as benevolence, shame, patience, forgiveness, feeling fasting of what is (*qana'ah*), *wara'*, subtle feelings, helpings, being gracious and less expectant of people.

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[27] Nasrum Minallah and Habib Elahi Sahibzada," Exploring Ethical and Epistemic Virtues in the Philosophy of al-Ghazali- A Critical Review", *Hazara Islamicus*, 8, No.2 (July-December 2019): 29, t.doi.

[28] Lawan Ubaliyo Abubakar and Muhammad Saminu Ibrahim, "Al-Ghazali's Theory of Virtue: An Agent for Addressing Rural Banditry and Conflict in North West Nigeria", *Amamihe: Journal of Applied Philosophy"*, 18, No.8 (2020): 112, DOI: 10.13140/RG.2.2.32660.94088.

[29] Taylan Budur, "The Impact of al-Ghazali's Virtues", 199.

[30] Megawati Bt Moris and Muhammad Nurrosyid Huda Setiawan, "The Nature of Virtuous Soul in al-Ghazali and Hamka", *Kalimah: Jurnal Studi Agama-Agama dan Pemikiran Islam*, 17 No.1 (March, 2019): 41, DOI: http://dx.doi.org/10.21111/klm.v17i1.2945.

Based on the result above, there were 12 data related to *al-Iffah.* It was because the movie consist of the characteristics of temperance like avoiding bad behavior. The characteristics found in that movie like the values of maintaining self-respect, a friendly nature, keeping each other, making polite jokes, loving to give alms, decorating the soul with good conduct, feeling happy, keeping ourselves, and maintaining religion.

4. Al-Adl (Justice)

Justice is another principle of virtue that has been defined as, it is a state in which the consistent and the hot-tempered faculties are subordinated to the rational faculty, it is the perfection of all other virtues.[31] *al-Adl* means the condition and strength of the soul which is guided by anger and martyrdom according to wisdom. The handling of al-'adl's morals in terms of discharge and restraint is according to the requirements of wisdom.

According to al-Ghazali, justice is an independent virtue and a control faculty of three virtues.[32] It means that justice has a role in controlling the previous virtue. They are *al-hikmah* (wisdom), *asy-syaja'ah* (courage), and *al-iffah* (temperance or maintaining self-respect). everything that will be needed should be placed in its place. Justice is not covered by two humiliations but must be covered by the opposite of deviation which is justice, because between justice and justice, and between order and order there is no middle.

The data related to *al-Adl* or justice consisted of one data. It was included in *al-Adl* or justice because there was the situation of the character that could place things exactly. It can represent the definition and the implementation of justice.

Based on the aforementioned result above, it could be seen that all the types of moral principal virtues by al-Ghazali were in *Bilal: A New Breed of Hero* movie. In spite of different data gotten for each moral principal virtue, it could be said that the moral principal virtues were in that movie. *Al-Hikmah* (Wisdom), *as-Syaja'ah* (Courage or Bravery), *al-Iffah* (Maintaining Self-Respect or Temperance), and *al-Adl* (Justice) are the moral virtue based on al-Ghazali. They are good morals (Aklaq al-Karimah), they are only four elements. If there are other elements except them, they are only a branch of them.[33] They are the basic principles of morality, if they can be implemented by the people, good morals will be born from all of layers.

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[31] Nasrum Minallah and Habib Elahi Sahibzada," Exploring Ethical and Epistemic Virtues", 30.
[32] Taylan Budur, "The Impact of al-Ghazali's Virtues", 200.
[33] Syamsul Rizal Mz, "Akhlak Islami", 85.

Al-Ghazali argues that no one has perfect morals except the Messenger of Allah.[34] However, every human can implement the theory of al-Ghazali about moral virtues if they make an effort by willpower to reach good morals, they can get what they reach even if the degree is higher than the angel. On the other hand, if they cannot clear themselves well, like using lust, not to avoid forbidden things, they are lower than the animals.

Conclusion

The Islamic moral values (moral principal values) appear in Bilal: A New Breed of Hero movie. The result of this study can represent al-Ghazali's theory of moral virtues because if those four foundations (moral principal virtues) can be raised, then a good moral will be born from all its layers. As it is said, this movie portrays Islamic values according to Al-Ghazali such as *al-Hikmah* (Wisdom), *as-Syaja'ah* (Courage), *al-Iffah* (Temperance), and *al-Adl* (Justice). Good morals are structured from *hikmah, syaja'ah, iffah and adl*. As for the ultimate goal of morals is to achieve the ultimate happiness, namely *makrifatullah*, namely a person who knows Allah will feel his life is spacious, calm, and he lives in a long stretch between patience and gratitude. Morals must focus on development individual character and personality. It must strengthen the individual's relationship with God, because religion is a source of morals. Morals must also strengthen individual relationships with others, because social relationships are healthy and positive is an important factor in the formation of character and personality.

Through the character of Bilal, the readers or audinces can see how these values are brought to life in the context of everyday life. Most importantly, the story of Bilal inspires and motivates the audience, especially children, to achieve the values of wisdom, courage, temperance, and justice.

This study contributes to the field of Islamic moral values. It can be an additional sciences especially in daily moral that can ben applied. A movie can be media to spead religious preaching to social life. This movie can used to convey the message of islam to wider community, helping to develop character and change the behavior. Moreover, by the influence of al-Ghazali as a figure in Islamic religion. Digging deeper into moral teaching and the views of ulama can help to understand the moral issues that exist in society.

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[34] Ibid.

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